LAMDOH CEREMONY.

This ceremony is identical with that of *Pyndaiar ognjot*, except that the bride and bridegroom do not interchange rings, and that there is no sacrifice of the pig. The parties merely buy some pig's flesh and perform a puja with a small portion of the flesh of the legs of the animal. Amongst the poor, fish sometimes takes the place of pork at the *Iadi-kiad* ceremony. The latter consists of a drinking bout mingled with scattered sentences by a *nongkhnia* (sacrificer), the invocations and prayers being the same as at the *Pyndaiar ognjot*. The *Lamdoh* and *Iadih-kiad* ceremonies take the place of the more elaborate *Pyndaiar ognjot* in most places now-a-days.

LYNGIAM MARRIAGE.

The ritual observed at these marriages is described as under:—First of all a proposal is made in the following manner. A *lasnag*, or go-between, is sent, with the brother of the girl for whom a husband is required, to the house of the father of the young man (not to the house of the mother as in the case with the Khasis). If the proposal is accepted, the father of the young man kills a pig, and gives a feast to the people of the village of his father-in-law elect; also to the go-between and the *kynsaw* (brother of the bride). The father of the bride then gives a similar feast. A sum of Rs. 1 each is given as a present to the go-between by the fathers of the bride and bridegroom, and the father of the bride pays from Rs. 5 to Rs. 15 to the father of the bridegroom. Further feasting occurs at the house of the father of the bride. The go-between then sacrifices a pig and two fowls at the house of the bridegroom, and afterwards performs the same sacrifice at the house of the bride. At the house of the bride, after the fowls and the pig have been sacrificed, the go-between, after drinking liquor himself, pours out some on the floor of the house and then gives some to the bride and bridegroom to drink. The killing of the fowls, the sacrifice of the pig, and the libation of liquor are essentials at a Lyngiam marriage. The sacrifice of the fowls is also an essential feature

784 not so!) See here the piece u dykhot (11) and
782

11. A piece of sacrificial meat.

the sour things u lanjew (12) (a strong and

12. Herbs, roots.

sweet liquor) not (is it not so!)

[570] All relatives and acquaintances, friends and neighbors are invited to this sacrificial feast. There is a big festive meal, chiefly of meal and bacon. But before the eating begins, the reng (horn) and ngap (fork) which were laid on the "adulterer stone" before the cursing of the pig are removed. At this sacrifice all the money collected before (11 or 7 1/2 or 5 1/2 of a ~~kip~~) must be completely used up, as it is forbidden to preserve any of it in house so that it will not get mixed up with the daily wage or one's earnings.

[571] The remarriage must naturally occur in another clib (jaid) if the sang is to be inherited; because otherwise the sang would remain in the family.

769 Most of the sang that occur, different according to the families or the clibs, are the following: (13)

13. Gurdon, The Khasis, p. 5.

[572] 1. ~~Building a house with stone walls on all four sides.~~

2. The use of iron nails in building a house.

3. The use of more than one kind of wood in building a hearth.

4. The use of resinous wood in building a house.

5. Felling wood in a holy forest (except

[illegible]

19: Nakane E-6 (1955-1956) 1967 AR? Khasi AR?

society? Among the matrilineal Central Bantus, Richards says that the determining factor in residence at marriage is the marriage payment or the type of goods and services which the bridegroom gives (Richards, 1950, p. 149). However, the Khasi have no such custom in the marriage contract, so it is therefore out of the question to explain the two types of residence in this way. In the case of the Khasi, the determining factor in the type of marriage with relation to the rule of inheritance and ownership of property, which is closely related to the structure of the clan. Khasi marriages can be divided into two categories i.e., marriage with an heiress and with a non-heiress. Marriage with an heiress must be matrilocal. This accounts for category 1 or 3 of the household pattern. On the other hand, marriage with a non-heiress becomes matrilocal and corresponds to category 4 of the household unit.

IV. Husband and Wife

A man married to an heiress, usually lives with his wife's parents and her unmarried or divorced brothers and sisters. For a man, life after marriage under such circumstances require great adjustment and endurance. The husband's status is especially weak when a male member of the wife's kin lives in the same household. The management of property and all economic activities are entirely controlled by the authority (wife's brother or maternal uncle) of the clan. The husband works in the wife's field under constant supervision from the authority. Both economic activities and domestic affairs are always under the management of the authority. The children have more attachment to, and are more obedient to, the maternal uncle than to the father. The tie between the uncle and the nephew is so strong that the latter is rather like an additional member of the household. He is the last person to be introduced to visitors.

This family system is clearly reflected in the daily behaviour. When we visited the Khasi household of a youngest daughter, if a man (obviously the husband) came first to greet us, he always said "please wait, my wife (or mother-in-law) is coming." And it was the wife who entertained us, offering tea or pan and discussing matters with us, while her husband remained silent in the corner of the room, or in the next room. If her uncle or brother was there, he would be the person who talked to us, while his niece or sister served us. In such a case, we were seldom introduced to the husband. When I was working at Shella, I happened to stay in such a family. I had hardly any opportunity to talk to the husband during the two weeks of my stay. He left the house very early in the morning and came back late in the evening from the fields. While he was at home, he was